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Notes and Opinions.

Demoniacal Possession.—In connection with the review of the book of Dr. Nevius in this issue, it may not be uninteresting to add the testimony of another foreign missionary as to the common understanding of the matter in China. In *The Independent* for 1894 (p. 207) Rev. John Ross narrated an instance of the cure of a case of apparent possession. In reply to a letter from one of the editors of this journal asking for more detailed information, he writes declining from lack of time to comply with the request, but adding the following statement: "All mental derangement Chinese divide into (1) idiocy, (2) madness, (3) demoniacal possession. The former two are constant, the last intermittent. In the former two the individual is always the same and shows his own personality; in the last he seems to be an entirely different being. Several have been cured of the last by faith in Jesus. I have not heard of any other mode of cure. The Chinese now believe that the religion of Jesus can cure such cases. For the case of which I wrote I can vouch, and for its permanent cure, and for one other peculiar one. That numbers are suffering from this peculiar and intermittent trouble I am also well aware; as that the Chinese invariably ascribe that trouble to demoniacal possession. I have, however, never allowed myself to theorize on the subject, as I have not with sufficient observation satisfied myself of all the conditions."

The Book of Deuteronomy.—Dr. Driver's estimate of the Book of Deuteronomy may be seen in the preface to his recently published commentary on the book, where he says: "Deuteronomy stands out conspicuously in the literature of the Old Testament; it has important relations, literary, theological and historical, with other parts of the Old Testament; it possesses itself a profound moral and spiritual significance; it is an epoch-making expression of the life and feeling of the prophetic nation. I have done my best to give due prominence to these and similar characteristic features; and by pointing out both the spiritual and other factors which Deuteronomy presupposes, and the spiritual and other influences which either originated with it, or received from it a fresh impulse, to define the position which it occupies in the national and religious history of Israel. Deuteronomy, moreover, by many of the observances which it enjoins, bears witness to the fact that Israel's civilization, though permeated by a different spirit from that of other ancient nations, was nevertheless reared upon the same material basis; and much light may often be thrown, both upon the institutions and customs to which it alludes, and upon the manner in which they are treated by the Hebrew legislator, from the archæological researches of recent years. Nor is this all. The

study of Deuteronomy carries the reader into the very heart of the critical problems which arise in connection with the Old Testament. At almost every step, especially in the central, legislative part (chs. 12-26), the question of the relation of Deuteronomy to other parts of the Pentateuch, forces itself upon the student's attention." "As a work of the Mosaic age, Deuteronomy, I must own, though intelligible *if it stood perfectly alone*—that is, if the history of Israel had been other than it was,—does not seem to me to be intelligible when viewed in the light shed upon it by other parts of the Old Testament; a study of it in that light reveals too many features which are inconsistent with such a supposition. The entire secret of its composition, and the full nature of the sources of which its author availed himself, we cannot hope to discover; but enough is clear to show that, however regretfully we may abandon it, the traditional view of its origin and authorship cannot be maintained. The adoption of this verdict of criticism implies no detraction either from the inspired authority of Deuteronomy, or from its ethical and religious value. Deuteronomy marks a stage in the divine education of the chosen people: but the methods of God's spiritual providence are analogous to those of his natural providence: the revelation of himself to man was accomplished not once for all, but through many diverse channels (Heb. 1:1), and by a gradual historical process; and the stage in that process to which Deuteronomy belongs is not the age of Moses, but a later age. Deuteronomy gathers up the spiritual lessons and experiences not of a single lifetime, but of many generations of God-inspired men. It is a nobly conceived endeavor to stir the conscience of the individual Israelite, and to infuse Israel's whole national life with new spiritual and moral energy. And in virtue of the wonderful combination of the national with the universal, which characterizes the higher teaching of the Old Testament, it fulfils a yet wider mission; it speaks in accents which all can still understand; it appeals to motives and principles which can never lose their validity and truth so long as human nature remains what it is; it is the bearer of a message for all time."

The Sources of New Testament Greek.—The excellent book bearing this title which has recently appeared from the pen of Rev. H. H. A. Kennedy gives a careful discussion of the influence of the Septuagint on the vocabulary of the New Testament. Dr. Hatch has said in his *Essays in Biblical Greek*: "The great majority of New Testament words are words which, though for the most part common to biblical and contemporary secular Greek, express in their biblical use the conceptions of a Semitic race, and which must consequently be examined by the light of the cognate documents which form the LXX." (p. 34). And again, "Biblical Greek is thus a language which stands by itself. What we have to find out in studying it is what meaning certain Greek words conveyed to a Semitic mind." The main facts as to the vocabulary of the New Testament as given by Mr. Kennedy are these: (1) The whole number of words used (excluding all proper names and their deriva-

tives) is about 4800. (2) About 950 of these are post-Aristotelian, of which over 300 are found also in the Septuagint. (3) There are about 150 words in all which are strictly peculiar to the Septuagint and the New Testament. (4) There are, roughly speaking, about 550 words which may be termed "Biblical," that is, found either in the New Testament alone, or, besides, only in the Septuagint. That is, about 12 per cent. of the total vocabulary of the New Testament is "Biblical." (5) About 30 per cent. of the total number of "Biblical" words in the New Testament occur in the Septuagint. (6) About 32 per cent. of the words found in the New Testament alone with special "Biblical" meaning occur in the LXX. The facts as gathered by Mr. Kennedy indicate that Dr. Hatch's statements were too strong and too inclusive.

The main conclusions of the book are thus summarized: "The LXX. is the first entire group of writings composed in the colloquial language of everyday life. Seeing that it is a literal translation of Hebrew books, and that it has been carried out by men of Jewish birth, it has been deeply impregnated with Semitic characteristics. Yet these do not prevent it from exhibiting clearly the condition and tendencies of the popular Greek of its time. On the one hand, it has many elements in common with the writers of the Common Dialect; on the other, it is often a transcript of the vernacular. But the predominant features in its vocabulary are: (1) the creation of a theological terminology rendered necessary by the original of which it is a translation; and (2) the expression in Greek form of special Jewish conceptions and customs due to the same cause. There can be no question that its vocabulary has influenced that of the New Testament. The earliest Christian writers, in proclaiming the new faith, had to express in words deep theological ideas, unheard of in the old world. It was natural that, in making this attempt, they should take for their model a vocabulary already formed. These writers, moreover, were Jews. Their whole view of things was penetrated with Hebrew modes of thought. Accordingly, they could not fail to make copious use of a type of language already adapted to their special requirements. But the influence of the Septuagint on the vocabulary of the New Testament must not be exaggerated. Caution is necessary in determining that which is to be regarded as *usage* in biblical Greek, seeing that the LXX. is a translation done by unskilful hands, and that ignorance of Greek or ignorance of Hebrew is often responsible for phenomena of vocabulary which are peculiar to the biblical language. When we consider the exceptional importance of the Greek Bible to the New Testament writers, the astonishing fact is that its influence on their vocabulary is not incomparably greater than it is found to be."

"That which really sets the LXX. and New Testament, as Greek books, in a class by themselves, is the colloquial language in which both are written. Though the vocabulary of the New Testament moves on a higher plane, it is essentially "popular" in character, and both groups of writings acquire, from the linguistic point of view, a unique importance, as the only literary monu-

ments extant of the vernacular Greek of the post-Alexandrian period. But, besides, this popular spoken language, as exhibited by the LXX. and New Testament, is of exceptional value for another reason, inasmuch as it connects the "oral tradition" of the past with the ordinary vernacular of today, and reveals with startling clearness that wonderful organic unity which makes the language of Greece, through all its complex developments, a living, undivided whole."

The Conservative View of the Bible.—A series of five articles upon "The Holy Scriptures and Modern Criticism" have been recently contributed to the *Neue Kirchliche Zeitschrift* by Professor Volck, of Dorpat. They set forth in a most able way the present position of the reasonable conservative school of biblical scholars. The *Independent* gives an admirably prepared synopsis of Dr. Volck's views, which we take the liberty to reproduce here as worthy of the widest dissemination :

1. The Old Testament Scriptures are the documentary reports (*Urkunden*) of the divinely conducted history of Israel, the monuments of the revelations and providential guidance of God preparing and paving the way for future redemption, and as such they are the Word of God for the people of God in the process of the development of this redemption, which is the complete revelation of God in Christ Jesus. This then is the thesis that determines the relation of the Scriptures to the Word of God.

2. As the history of Israel, because its aim is to prepare for the coming of Jesus Christ, differs specifically from the history of all other peoples, thus, too, the literary monuments of this history, namely the Old Testament Scriptures, differ from all other literary productions which are products of extra-Israelitish life.

3. The origin of the Scriptures of the Old Testament is to be ascribed to the coöperation of the same factors which held sway in the historical development of Israel's history—namely, on the one hand, the free unfolding of the divine Spirit within the communion of believers selected by God—*i. e.*, the people of Israel—and, on the other, the free activity of the human factor over this divine revelation. This self-manifestation of the Spirit of God in and within the sacred writers, who still maintained their individual freedom and peculiarities, is called inspiration.

4. In the collecting and the canonization of the sacred Scriptures we must recognize a continuous activity of the same Holy Spirit to whom we ascribe their origin.

5. Like all literatures of antiquity, the Old Testament Scriptures also are the legitimate objects of critical investigations. But the background out of which these writings grew is that of the historical unfolding of the plans of God for the salvation of man ; and this must be recognized in passing judgment upon them, and he who judges them "must himself be a participant in

that spiritual life which the Old Testament revelation and its historical records have brought forth and have perfected in the New Covenant."

6. The investigation of the Scriptures, in the first instance, pertains to the text. The principles and methods of this process are learned from the science and history of textual criticism.

7. The second purpose of biblical investigation is the determination of the historical surroundings conditioning the different parts of the collection of sacred writings, the answer to the questions as to when, for whom, and by whom they were written, under what circumstances they were composed, and the purposes in view. The freedom of such an investigation dare not be curtailed by traditional views on these subjects, nor by marking out of the results to be secured as the outcome of the study, *e. g.*, through a presupposed opinion as to the authenticity or integrity of a book. The results of modern criticism are to be conscientiously investigated, and what is found scientifically settled is to be accepted; and, in general, the fact of a human mediumship in the transmission of the divine revelation is not to be lost sight of, but is to be estimated at its proper valuation.

8. If the Scriptures are, in their essence, the documentary evidences and reports of the communion between God and man, as this fact is prepared in the Old Testament phase and completed and perfected in the New Testament stage; then, when we are considering the contents of these writings—*i. e.*, determining the various steps in the gradual development of revelation in word and deed—all the particular data in the contents of the Scriptures are to be judged in their relation to the historical development of the plan of salvation. In relation to this fundamental idea and scheme individual data are to be estimated as the sure word of God. On the other hand, absolute inerrancy cannot be claimed in those cases where matters are mentioned that either do not belong to the domain of the historical development of God's plan of salvation, or, as unessential, in nowise affect the substance of this process; or in regard to such that pertain to the secular sciences, *i. e.*, in reporting which the sacred writers draw only upon their observation of their natural powers and faculties.

9. Although the collection of the sacred Scriptures did not take place without the guidance of the Holy Spirit, yet in this work the human factor was active to the greatest degree, and accordingly here the possibility of an error is all the more possible.

10. If the investigation of the Scriptures in accordance with these principles, their claim to be recognized and accepted by the Church, is the business and duty of a scientific theology which cannot be dispensed with, then, on the other hand, it must not be forgotten that the faith placed by the Church in the Scriptures as the authoritative Word of God precedes this scientific investigation, which latter can produce only the *fides humana*, but never the *fides divina*.